

CA frutefull treatise
and full of heavenly consolation
against the feare of death.
whereunto are annexed
certaine sweete medi-
tations of the
kingdom of
Christ.

of life euerlasting, and of the
blessed stat. & felicitie of
the same. Gathered by
that holy martyr
of God, John
Bradford.

¶ Perused corrected &
augmented according to the
originall, & Imprinted
in Fleetstreete nere
to saint Dunstons
Church by
William Dowell.

Thomas Newton.

Ecclesiasti. 5.

Make no taryinge to
turne vnto the lord,
and put not of from
day to day : For suddenly
shall his wzarne come, and
in the day of vengeance he
shall destroy thee. Stande
fast in the way of the lord:
bee steadfast in thine vnder-
standinge, and followe the
worde of peace and righte-
ousnes.

Elizabethe
Mearsham

A treatise against
the feare of death.



BEING mynded,
through the helpe
of God, for myne
own comfort and
encouraging of o-
thers, to speake
someth'ing of Deathe (at whose
doores though I haue liande a
great while, yet neuer so nere, to
mans iudgement, as I do now)
I think it most requisite to cal &
cry for thy helpe, Oh blessed saint
our Iesus Chryste, which haste
destroyed death by thy deathe, &
brought in place thereof, lyfe and
immortalitie, as by the gospel it
appereth: Grant to mee true &
liuely sayth, where through men
passe from death to eternall lyfe,
¶ u that

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that of practyse and not of naked speculation, I may somethynge wyrite cōcerning death (whiche is dreadfull out of thee & in it selfe) to the glozy of thy holy name, to myne owne comfort in thee, and to the edifying of al them, to whō this my wyriting shall come, to be red or hearde. Amen.

iiii. kinds
of death.

Spiritu-
all death
what it is

¶ There be.iiii. kinds of death, one whiche is naturall, an other which is spiritual, a third which is tempozall, and a fourth which is eternall. Concerning the first and the last what they be, I neede not to declare, but the second and the third, perchauce, of the simple (for whose sake especially I wyrite) are not so soone espied. By a spirituall death therefore, I mean such a death as the body lyuing the soule is dead. wher-
of

the feare of death

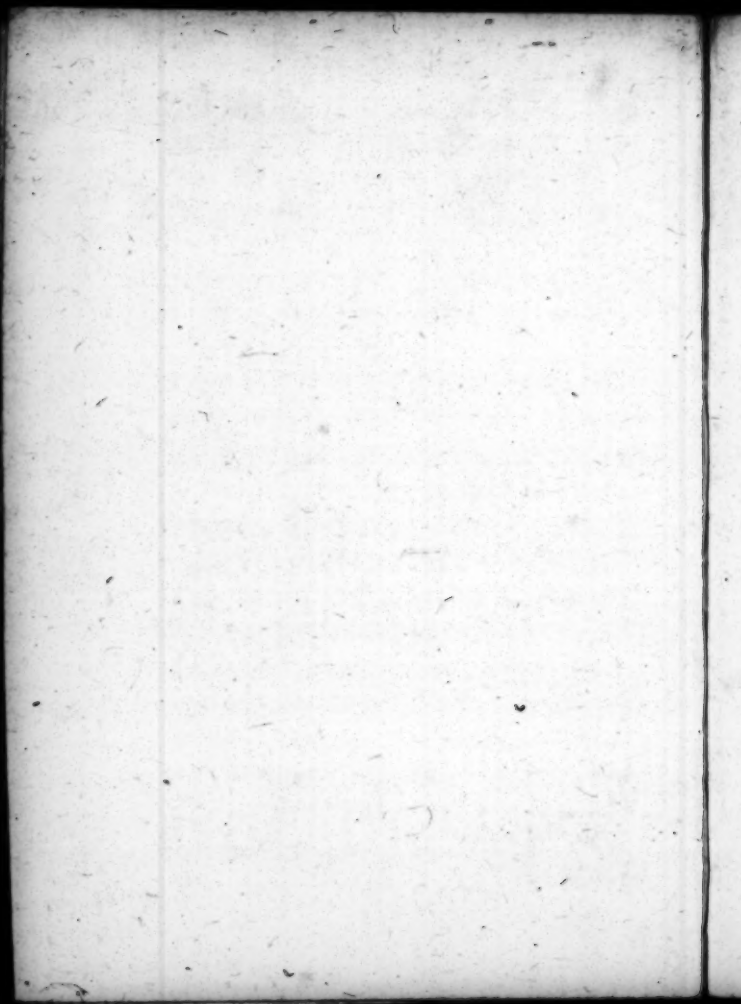
of the Apostle maketh mencio in 2. **Tim. 5**
speaking of widdowes which li-
tyng daintely, being a liue in bo-
dy, are dead in soule. Thus you
see what I meane by the spirituall
death. Nowe by a tempozall
death I mean such a death, wher **Tempo-**
throughe the body and affections **ral death.**
therof are mortified, that the spi-
rite may lyue. Of which kynoe
of deathe the Apostle speaketh in **Colo. 3.**
exhorting vs to kyl our mebers.
And thus much of the kindes of
death: wherein the iudgement of
the world is not to be approued,
for it careth lesse for spiritual dea-
the, then for naturall deathe: it
esteimeth lesse eternall death then
tempozal death, oz els wold men
leauē syn, which procureth bothe **Sinne is**
thone and the other (I mean spi- **the cause**
ritual & eternal death) and those of death.
I iii tempoz-

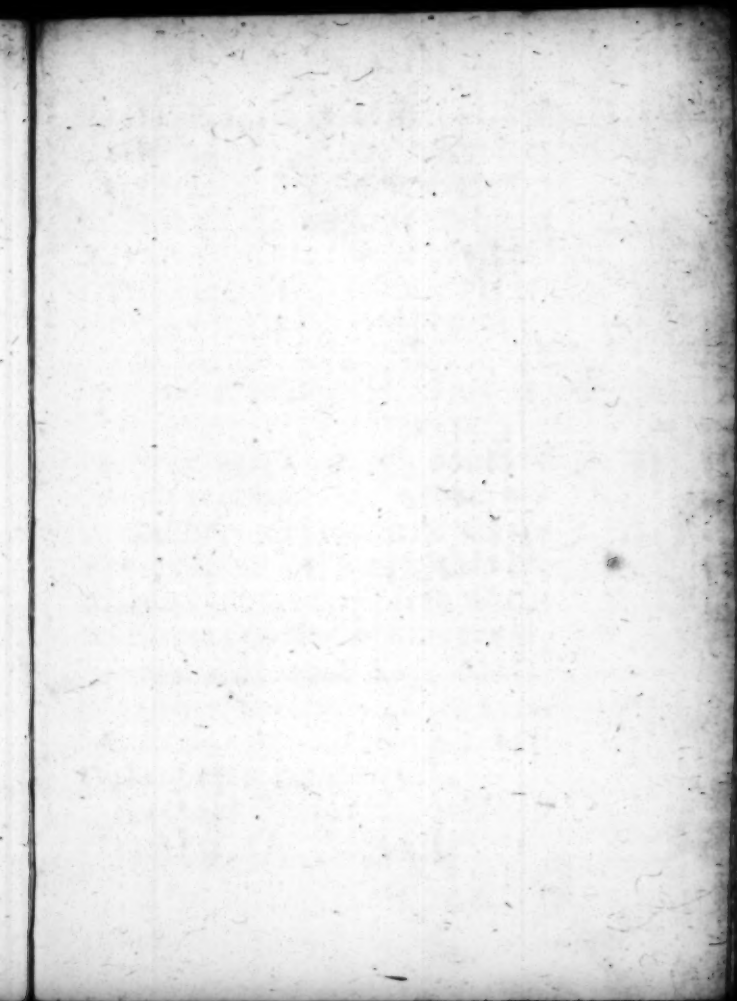
A treatise against

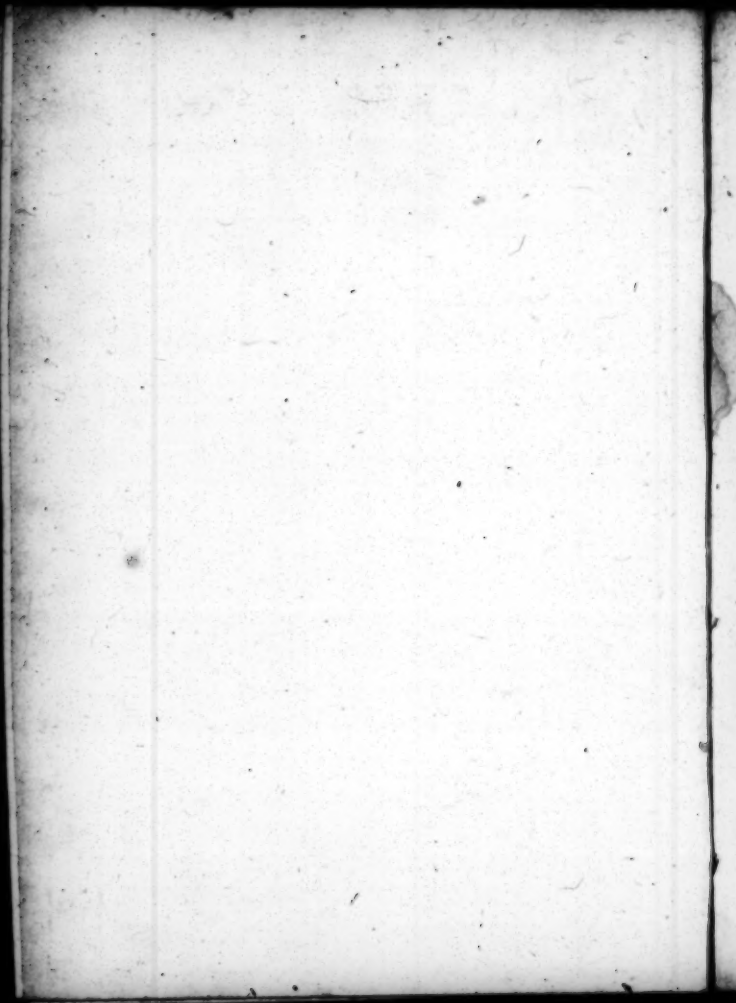
tempozally to dye, that by naturall death they myght enter into the full fruition of eternall lyfe: whiche none can enioy nor enter into, that here will not tempozally dye, that is, mortifie their affections, and crucifie their lustes and concupiscences: for by obeying them at the first came death, as we may reade Genesis the. 3. If Eve had not obeyed hir desire in eatinge the forbydden fruite, wherby she died spiritually, none of these kyndes of death had euer come vnto man, nor ben known of vs. Therefore (as I said) we must nedes here tempozally dye: that is, mortifie our affectiōs, to escape the spiritual death, and by naturall death, not onely escape eternal death of soule & body, but also by it, as by a doze, enter into eternall

By what
meanes
death
came into
the world









the feare of death.

Howe, to a sleepe, to a runnyng
water, to a day, to an houre, to a
momente, and to vanitie it selfe :
Who wold esteeme these pleasures
and commodities. which laste so
lyttle a while? Before they be le-
gonne, they are gone and past a-
waye. Howe muche of our tyme
spende wee in slepyng, in eating,
in drynking, and in talking? In-
fancie is not perceiued : youth is
shortly ouerblowne : middte age
is nothing : olde age is not long :
and therfore (as I sayd) this lif,
thzough the consideratiōs of the
pleasures and commodities of it,
shoulde little moue vs to loue it,
but rather to lothe it . God open
our eyes to see these thinges, and
to wey them accordingly.

Secondly, cōsider the miseries
of this life, that if so be the plea-
sures

A treatise against

This life sures and comodities in it shold
is moze to moue vs to loue it: yet & miseries
be lothed might counteruaile and make vs
foz the my to take it as we shoulde doe: A
series, the meane, rather to desier to be losed
loued foz and dismissed hence, then other=
the plea= wise. Loke vpon your bodie, &
sures ther fe in how many perils and daun=
of.

The my= daunger of blindnes and blered=
series of nes your eares in danger of deaf=
this li'e nes: your mouthe and tongue of
concernig cankers, tothache and dumnes:
the body, your head in daunger of resomes
& megrims: your throte in dan=
ger of hoysenes: your bandes in
daunger of gouies & palseys, &c.
But who is able to expresse the
nũber of diseases, wherto mans
body is in daunger, seynge that
somme haue wozitten & moze then
CCC. diseases may happen vni=
to man?

the feare of death.

to man? I speake nothing of the hurte that maye come to our bodies by prisons, venemous beastes, water, fier, horses, men, &c. The mis-

Againe, loke vpon your soule: seie howe many vyces you are in this life daunger of, as heresie, hypocrisie concernig idolatrye, couetousnes, idlenes, the soule. securitie, enuie, ambition, pride, &c. By lokig howe many temptations maye on our old you fall into? But this shal you faulles & better se by lokinge on your olde temptati- falles, folly, and temptatiōs, and on, and by loking on other mens fautes: other mē s for no man hath done any thinge fals so euil, but you may do the same. may see Whoeuer, loke vpon your name what dan- and se howe it is in daunger to ger wee sclaunders & false reports. Loke are al- vpon your goodes. se what dan- wais rea- ger they are in for theues, for fy- dy to fall er, &c. Loke vpon your wy fe into, children,

A treatise against

Great &
weighty
causes for
vs to be
sadde and
heauy, &
lyttle to
doe in the
pleasures
of this
lyfe.

children, parents, bretherne, sy-
sters, kinsfolkes, seruantes, fren-
des, and neighbours: and behold
howe they also are in daunger,
both soule, body, name, & goodes
as you are. Loke vpon the com-
mon weale and contrey, loke vpon
the churche, vpon the myni-
sters and maiestrates, & se what
great dangers they are in: so that
if you loue them, you can not but
for the euill which may come to
them, be heauy and sadde. You
knowe it is not in your power
nor in the power of any man, to
hinder all euill that may come.
Howe many perils is infancie in
danger of: what danger is yonth
subiect vnto: mans state is full of
causes: age is full of diseases and
sores. If thou be riche, thy care
is the greater, if thou be in ho-
nour

the feare of death.

hour, thy perilles are the more
if thou be poore, thou art the more
in daunger to oppression. But a-
las, what tongue is able to ex-
presse the myserablenes of thys
lyfe: the which considered, shold
make vs lyttle to loue it.

I can compare our lyfe to no: An apte
thing so fyrly, as to a shyp in the cōparyson
midoes of the sea. In what dan- betwene a
ger is the shippe and they that be ship on y
in it? Here are they in danger of sea & the
tempest, there of quicke sandes, lyf of man
on this syde of pyrates, on that for what
side of rockes, now may it leake, dangers
now may the mast breake, now we are so
maye the maister fall sicke, now we great?
may diseases come amongst the what so
maryners, now maye there dis- lyke &
sension fall amongst them selues.
I speke nothing of want of fresh
water, meate, drinke, and suche
other

A treatise against

Beholde
the greate
miseries &
mischiefe
that this
life is in
danger of,
on euery
syde.

1. Cor. 2.

other necessities: Euen such an
other thinge is this life. Here is
the deuill, there is the world on
this side is the fleshe, on that syde
is synne, which, thorowly clea-
ueth vnto our rybbes, and wyl
do so long as we be in this flesh,
and natural life: so that none but
blind men can se this life to be so
much & so greatly to be desired:
but rather, as the men that sayle,
are most glad when they approch
to the hauen, euen so should wee
be most glad when we approch to
the hauen, that is death, whiche
setteth vs a land: whose comin-
dities no eye hath scene, no tongue
can tell, no harte can conceiue in
any point, as it shoulde. Happy
oh happy were we, if we sawe
these things accordingly: God
open our eyes to se them. Amen.

It

the feare of death.

If any man would desire testimo-
nies of these things, although
experience, a sufficient mistres, is
to be credyted: yet will I here
marke certaine places, wherby
to the reader may resoꝛte, & finde
no lesse then I sape, but rather
much moze, if that with diligēce
he reade & wey the places. Job
the .v. calleth this life a warfare.
In the .vii. chapter he paynteth
it out something lively, vnder di-
uerse similitudes. Saint James
compareth it to a vapour. All the
booke of Ecclesiastes teacheth it
to be but vanitie. Sainct Iohn
saith, it is altogether put in euill.
Daniell saythe, the best thinge in
this liſ is but vanitie-labour and
sorrow. But what go I herabout how short
seinge that almoste euery leaſe in transitoꝝ
the scripture is ful of the bꝛeuſtie & misera-

Job. 5.

Job. 8.

Iaco. 4.

Iohn. 8.

Psal. 91.

W

and

A treatise against

The lyfe and miserie of this lyfe. So that
of man is, I think as sainct Augustyne doth
the scrip-
tures doe
euerpe
where de-
clare. I thinke as sainct Augustyne doth
saye, that ther is no man y^e hath
liued so happely in thys world,
that wold be content when death
commeth, to go backe agayne by
the same steepe, wherby he hath
come into the trowle and lyued,
except the same be in dispatre, and
looke for nothing after thys lyfe
but confusion.

The bre-
uitie, va-
nitye and
myserie of
this lyfe,
shoulde
cause vs
lyue to
glorie. Thus I trust you se, y^e though
the commodities of this life wer
such as could cause vs to loue it:
yet the breuitie, vanitie, and mi-
serie of it is such, as shoulde make
vs little to regarde it, which be-
leue and knowe death to be the
ende of all myseries to them that
are in Christ, as we all ought to
take our selues to be, being bap-
tised in his name (for our bap-
tisme

the feare of death.

tisme requireth this faith vnder
peyne of damnation) although
we haue not obserued our profes-
sion as we shold haue done, if so
be we now repent, and come to
amendment. To suche I say as
are in Christ, death is to be desi-
red, euē in respect of this, that it
deliuereth vs from so miserable a
lyfe, & so dangerous a state as
we now be in. So that I maye
well say, they are senseles, with-
out wytte, vnde of loue to god,
boide of al hatred & sense of sinne
(wherewith this life floweth) 1. Pet. 1.
that rather desire not to departe 2. Apoc. 7.
hense out of al these miseries, thē
here still to remaine to their con-
tinuall greefe.

But if these thinges wyl not
moue vs, I would yet we be-
held the commodities wherunto

As

death

A treatise against

death byngeth vs. If we be not
moued to leane this life in respect
of the miseries, wherof it is full:
yet we should be moued to leane
it in respecte of the infinite good-
nes which the other lyfe, wherto
death byngeth vs, hath moste
plentifully. Men, though they
loue thinges, yet for thinges whi-
che are better, can be contente to
forgoe them: euen so we now, for
the good thinges in the lif to come
(If we consider them) shal and
wil be content to forgoe the most
commodious thinges in this pre-
sent life. Here we haue great ple-
sure in the besotte of the worlde,
and of the pleasures, honours, &
dignities of the same: also in the
company of our friendes, paren-
tes, wyfe, childzen, subiectes: al-
so in plentie of riches, cattell, &c.
and

The com-
modities
whereto
death byn-
geth vs,
shoulde
make vs
willing to
forsake
this lyfe.

the feare of death.

and yet we knowe that neuer a one of these is without his dyscommoditie, which god sendeth, lest we shold loue them to muche as if you wpl wepe thiuges, you shal easly perceiue. The Sunne, though it be fayre & cherefull, yet it burneth sometimes to whot.

The ayre, though it be light and pleasant, yet sometimes it is dark and troublous: and so of other things. But be it so, that there were no discommodities mingled with the commodities: yet (as befoze I haue sayde) the breuitie and short tyme that wee haue to vse them, shoulde allwage their dulcernes.

But if this were not also, but that the pleasures of this life were without discommoditie, permanent, and without peril (wherof

The commodities of this life mixed with discommodities, lest we shold loue them to muche.

But they

A treatise against

they be full) yet are they nothing at all to be compared to the commodities of the lyfe to come.

The pleasures of
this lyfe
what they
are, in com-
parison of
the pleasure
of the
lyfe to come.

What is this earth, heaven, and shape of the world, wherein beasts haue place, and wicked men & Goddes ennemies haue abyding and lybertie, in comparison of the newe heaven and earth, wherewith righteousnes shal dwell: in comparison of that place where Angels and archangels, and al gods people, yea God hym selfe hath his abiding and dwelling: what is the company of wife, childe, &c. in comparisō to the company of Abraham, Isaac, & Jacob, the Patriarkes, Prophetes, Apostles, martyrs confessors virgins and all the sainctes of God? What is the companie of any in this world, in comparison to the company

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company of the Angels, Archangels, Cherubins, Seraphins, powers, thrones dominations: vns of god the father, god the sonne, & god the holy ghost: What are the riches and pleasures of this lyfe, in comparison of the felicitie of euertlasting lif, which is without all discommodities, perpetually without all peryll and ieopardie, without all griefe and molestation: Oh the myght and melody: Oh the honour and glory: Oh the riches and bewtye: Oh the power and maiestie: Oh the sweetenes and dignitie of the lyfe to come. The eye hath not seene, the eare hath not heard, nor the heart of man is not able to conceiue in any thinge, any parte of the eternall felicitye, and happy state of heauen. Therefore the

The blessed state of the lyfe to come.

1. Cor. 2.

shall

Will

Saints

A treatise against

Saintes of God haue desired so earnestly & so hartely to be there. Oh how amiable are the tabernacles sayth Dauid: My soule hath a desire to enter into y^e courts

Psal. 84.

The behest
met desire
& longing
of God's
saints to
be dissol-
ued & to be
with god.

of the Lord my hart and my soule reioyce in the lpyng God. Blessed are those y^e dwell in thy house, that they may alwayes be prayling thee: for one day in thy courts is better then a thousand els where. I had rather be a doze keeper in the house of my God, then to dwell in the tentes of vn- godlines: For the lord God is a light and defence. And againe, as the hart desireth the water bro- kes, so logeth my soule after thee oh God. My soule is a thyrt for god, yea euen for the lpyng god. When shall I come to appere be- fore the presence of god? And my
soule

Psal. 14.

the feare of death.

ſoule thirſteth for thee : my fleſh
alſo logeth after thee in a barren
and drye lande, where no water
is. They (gods peple I meane)
deſire the daye of their redempti-
on, & they ſhall crye, let thy king-
dome come : they crie, come lord
Jeſus, come : they lyft vp theyr
heades, looking for his appearing
whiche will make their vile bo-
dys like to his own glorious and
immortall body : For when hee
ſhal appeare they ſhalbe like vn-
to hym. The angels will gather
them to gether, & they ſhall mete
hym in the cloudes, and be al-
wayes with hym. They ſhall
here this ioyfull voyce, come ye
blessed of my father, poſſeſſe the
kingdome prepared for you from
the beginning. Then ſhall they
be lyke vnto his Angels : then
B v ſhal

Psal. 63.

Roma. 8.

Apoc. 22.

Phillip. 1.

math. 24.

1. Theſ. 4

Math. 25.

A treatise againe

Apoc. 7.

The glo-
ry and fe-
licitie of
gods chil-
dren in the
kingdome
of God.

Death &
Hauen of
eternall
lyfe.

The my-
series and
dangers
we passe,
and the
*felicitie wee
obtaine by
death.*

shall they shyne lyke the Sunne
in the kyngdome: then shall they
haue crowns of glozy, and be en-
dued with white garmentes of
innocencie and righteousnes, &
palmes of victozy in their hands.
Oh happy, happy is he that may
with them, see that immortall &
incorruptible inherytance, which
then we shal enioy for ever.

Thus you se (I hope) suffici-
ently, that in respect of heauen &
eternall blyss (wherunto by the
hauen of death we land) this life
though there were no euill in it,
is not to be loued: but rather we
that be pilgrimes in it, should de-
sire wit Paule and Silueon, to
be los d and disioined, that wee
might be with god. Here our bo-
dies (as before is spoken) are in
daunger of innumerable euilles:
but

the feare of death.

but there our bodies shall be, not
onely without all danger, but al-
so be like the glorious & immor-
tal body of y^e lord Iesus Christ.
Now our bodies be darke: then
shall they be most cleere & lyght,
as we se Christes: ace dyd shyne
in his transfiguration like to the
sunne. Now our bodies be vile,
miserable, mortall and corrupti-
ble, but then shall they be glory-
ous, happy, immortal and incor-
ruptible. wee shall be lyke vnto
Christ our sauiour: enen as he is
so shal we be. As we haue bozne
the unage of the earthly, so shall
we beare the image of the heauē-
ly. Here our soules are in greate
darkn^s and daungers of many
eupls: but there they shall be in
great light, safe securitie, and se-
cure felicitie: we shall se god face
to face

Phil. 3.

Mat. 13.

Dan. 12.

Mat. 17.

Cor. 15.

Jo. 3.

1. Cor. 15

How fo-

lysh and

felles are

thei which

in respect

to face

A treatise against

pect of so
glorious
a state
will not
gladly
forsake so
miserable
a lyfe &

face, where now we see him but
as in a glasse, thow we a darke
speaking. There shall we beholde
him euen as he is, and be satisfi'd
without lothsomnes of his pre-
sense: yea we shalbe endued with
most perfecte knowledge. Where
now we know but partly, there
shal we know as we be known.
Where our commodities are mea-
surable, thowte, vncertaine, and
mingled with many incommodi-
ties: but there is myght without
measure, all lybertie, all light, all
ioye, reioysing, pleasure, health,
wealth, ryches, glozve, power,
treasure, honoz, triumphe, com-
forte, solace, loue, unitie, peace,
concorde, wisdom, vertue, me-
lody, mekenes, felicitie, beatitude
and all that ever can be wysshed
or desired, and that in most secu-
rity

the feare of death.

ritie and perpetuittie that may be
conceiued oz thoughte: not onely
of men, but also of aungelles, as
wytnesseth hee that sawe it, (I
meane Paule) who was carped **1. Co. 12**
vp into the thirde heauen: The
eye hath not seene (saith hee) the
eare hath not heard, neither hath
entred into the harte of man, the
felicitie that God hath prepared
for them that loue hym. There
the archangels, angels, powers,
thrones, dominions, cherubins,
Seraphins, Patriarkes, Pro-
phetes, apostles, martyrs, Vir-
gins, confessozs, and righteous
spirites cease not to singe nyght
and day, Holy, Holy, Holy, lorde **Apo. 4**
God of hostes: honoz, maiestie,
glozy, impery, and dominion be
vnto thee, oh Lord God the crea-
toz: Oh Lord Iesu the redemer:



A treatise against

The cla- holy spirit the comforter. For the
rptie and light of the moone shalbe as the
brightnes lyght of the sunne: and the lyght
of Gods of the sunne shalbe seven fold: e-
chý brē in uen as the lyght of seven days in
hys king- his bless'd kingdome, where and
dome, a when he wyll binde vp the woū:
boue the des of his people, and heale their
seven fold plagues. Oh that we might haue
brightnes some liuely sight hercof, that we
of y sunne might reioyce ouer the vndeiled
& immoz: al inherytaunce, wher-
vnto God hath called vs, & whic-
he he doth kepe for vs in heauē:
that we might heare the sweete
songe of his sancted people, cying
saluation be vnto him that sitteth
on the throne of our God, & vnto
the lamb: that we might with y
elders and Angels, sing and say:
praise and glozy, and wysedome,
and thanke: geuing, and honour,
a: d

the feare of death.

and power, & might, be to thee
our god for euermore: that wee
might be couered with a whyte
skole, & haue a palme in our han-
des, to stand before Gods thzone
nig'it and day, to serue him in his
temple, and to haue him dwel in
vs: that we might heare y great
voice saying from heauen, behold
the tabernacle of the lord is with
men, and he wil dwel with them
and they shall be his people, and
God hym selfe uil be with them,
their god. Oh happy were they
that nowe myghte haue a little
shewe of that holy cite, new Je-
rusalem, descending from heauen
prepared of god as a byd decked
for her husband, which he shew-
ed to his seruaunt saincte John.
Treswyl this should we se if we
were wylh him in y spyzite: but
this

Apoc. 22

Apoc. 21

A treatise against

Lacke of
fayth is y^e
cause why
we doe so
lyttle de-
sire to be
out of
this sin-
full lyfe.

An obiection
proc-
dinge of
the sense
of sinne &
reason,
whiche is
an aduer-
sary to
fayth.

this can not be, so longe as we
are in the fleshe. Was then and
well away, that we loue this life
as we do. It is a signe we haue
lyttle fayth, for els how could we
but night and day desire the mes-
senger of the lord (death I mean)
to deliuer vs out of all miseries,
that we might enter into the fru-
ition of eternall felicitie.

But here wyl some man saye
Oh Sir, If I were certayn that
I should depart from this mis-
erable life, into that so great felici-
tie, then coulde I be right glad
and reioyce as you wille mee, and
byd death welcome: but I am a
synner, I haue greuously trans-
gressed and broken Gods wylle,
and therfore I am afraide I shal
be sent into eternall woe, perdi-
tion, and myserie. Here my bro-
ther

the feare of death.

ther thou doest wel that thou doe
est acknowledge thy self a sinner,
& to haue descrened eternal death:
for doubtles, if we say, we haue
no sinne, wee are lyars; and the
trueth is not in vs. A childe of a
nighthes birth, is not pure in gods
sight. In sinne were wee
borne, and by birth of nature we
are the children of wrath, and si-
er bandes of hell. Therfore con-
fesse our selues to be sinners, we
needes must. For if the lord will
obserue any mannes iniquities,
none shall be able to abide it. Yea
we must needes cry: enter not
into iudgement, O Lord, for in
thy syghte no fleshe, nor manly-
uing can be saued. In this point
therfore thou hast done well to
confesse that thou art a sinner.

But now where thou standest

C

in

1. John. 1

Job. 25.

Ps 1. 129

Ps 1. 141

A treatise against

Thye thin in doubt of pardon of thy sinnes
ges wher and thereby arte afrayde of dam-
by the af- natio, my deere bzother, I wold
dicted con hane thee answers mee one que-
sciēce may stion: that is, whether thou des-
be assured rest pardon or no: whether thou
of pardon doest repent or no: whether thou
& forgue doest vnfaignedly purpose, if thou
nes. sholdest liue, to amende thy life or
no. If thou doest euen befoze god
so purpose, & desirest his mercy,
then harken (my good bzother)
what the lord saith vnto thee: I
am hee, I am hee, that for my
owne sake wyll doe away thyne
offences. If thy sinnes bee as
redde as scarlet, they shalbe made
as whyte as snow, for I haue no
pleasure in the death of a sinner.
As surely as I lyue, I wyll not
thy death, but rather & thou shol-
dest liue and be couerted, I haue
so

Clay. 43.

Clay. 1.

Ezech. 33

the feare of death.

so loued the worlde that I wold
not spare my dearelye beloued
Sonne, the Image of my sub= **John. 3.**
stance, and brightnes of my glo=
rye, by whome all thinges were
geuen: but gaue hym for thee, not
onely to be man, but also to take
thy nature, and to purge it from
mortalitie, sinne, and al corrupti=
on, and to adorne and endewe it
with immortalitie & eternal glo=
ry, not onely in his owne person,
but also in thee, and for the: wher
of now by faith I woulde haue
thee certein, as in very dede, thou
shalte at length feele and fully en=
ioye for euer. **Philip. 2.** This my sonne I
haue geuen to the death, & that a
moste shamefull death euen of the
crosse for thee, to destroye death,
to satisfie my iustice for thy sins:
therefore beleue, and accordeinge
C. 11. **19**

A treatise against

do thy faith so be it vnto the. Mar-
ken what my sonne hymselfe say-
eth vnto thee: Come vnto mee al-
ye that labour, and are laden, &
I will refreſhe you. I came not
into the world to damme the
world, but to ſaue it. I came not
to call the righteous, but ſinners
to repentance. I praye not ſayth
he for theſe mine Apoſtles onely,
but alſo for al them that by theſe
prechyng ſhal beleue in me. How
what prayed hee for ſuche? Fa-
ther ſaith hee I will that where
I am, they may alſo be, that they
may ſee and enioye the glozve I
haue and alwaies had with thee.
Father ſane them and kepe them
in thy truth. Father (ſaith hee)
I ſanctifye my ſelfe, and offer vp
my ſelfe for them.
For, thus thou heareſt how my
ſonne

the feare of death.

Forne prayeth for thee. Marke
nowe what my Apostle Paule
sayeth: we know (saith he) that
oure Saviour Chyldes prayers
were hearde. Also this is a true
saying that Iesus Chyist came
into the worlde to save sinners.
Marke what he saith to y^e Iap-
loz: beleue in the Lorde Iesus &
thou shalt be saved: For hee by
his owne selfe, hath made purga-
cion for our sinnes. To him saith
Peter beareth all the prophetes
witnes, that whosoever beleueth
in his name shall receiue remission
of their sins. Beleue man, pray,
Lorde helpe mine vnbelefe, lorde
increase my fayth, aske and thou
shalt haue. Marken what s. John
saith. If we confesse our sinnes,
God is righteous to forgive vs
our iniquities, and the blood of
C. 11. our

Heb. 5.

1. Tim. 1.

Act. 16.

Heb. 9.

Act. 8.

Mark. 6.

Luke. 17.

1. John. 1.

A treatise against:

- our lord Iesus Christ shal waſh
vs fro our finnes. For if we sin,
1. John. 2 we haue an advocate (saith he)
with the father, Iesus christ the
righteous, and he is the propiti-
ation for our sins, Marken what
Christe is called: Call his name
Iesus, saith the Angel, for he shal
ſaue h's people from their finnes:
Luke. 1. So that where abundance of sin
is, there is abundance of grace.
Rom. 5. Say therefore, who shal lay any
thing to my charge? It is god &
Rom. 8. absolmeth me, who then shal con-
demne me? It is Christ which
is dead for my finnes, yea which
is risen for my righteousen. He, &
ſitteth on the righte hande of the
father & prayeth for me. Be cer-
tayne therfore and sure of pardon
of thy finnes; be certain and sure
of euerlasting life. Do not now
saye

the feare of death.

say in thy hart, who shalt descend
into the depe: that is, doubt not
of pardon of thy sinns, for that is
to fetch vp Christ againe: neither
say thou, who shalt ascende vp in Rom. 10
to heuen: that is, doubt not of e-
ternall blisse, for that is to putte
Christ out of heauen. But mark
what the lord saith vnto thee: the
worde is nigh the, euen in thy
mouth and in thy hart, and this
is the worde of faith which wee
preach: If thou confesse with thy
mouth that Iesus Christ is the
lord, & beleue with thy hart that
God rayled him vp from y dead,
thou shalt be safe. If thou beleue
that Iesus Christe died and rose
again, euen so shalt thou be a su-
red (saith the lord god) that dieng
with christ, I wil bringe thee a-
gayne with him.

C, liij.

Thus

1. Cor.

A treatise against

Thus deare brother, I thought
good to write to thee in y name
of the Lorde, that thou fearinge
death for nothing els but because
of thy finnes, mightest be assured
of pardon of them, & so embrace
death as a deare friend, & insulte
against his terrour, stinge, & po-

1. Cor. 15. Wer, sayinge: death where is thy
Th: grea stinge: hel where is thy victorie:
test disbo: Nothing in all the worlde so dis-
no: to god please the lorde as to doubt of
is, to dout his mercte. In the mouth of two
of his mer or thre witnesses, we shoulde be
cy.

content. Theretoze in that thou
haste hearde so many witnesses,
howe that in dede, desiring mer-
cye with the Lorde, thou art not
sente empty a waye: geue credite
thereto, and saye wpth the good
Virgin Marye, beholde thy ser-
uant (Oh Lorde) be it vnto me
accozdinge

Luke. 1.

the feare of death.

according to thy word. Upon the in & word
 which word, see thou set thine eye only, wee
 only and wholly: For otherwile, beholde
 here thou seest not god thy father gods loue
 but i his wo d, which is y^e glasse & fauoure
 wherin now we behold his grace towarde
 and fatherly loue towarde vs in vs, & ther
 Chyſte, & therfore hitherto we fore wee
 should be content, and geue more hold geue
 credit to it then to all our senses, credit to it
 & to all the world besides. * The against al
 worde (saith our Saviour) shal our sense,
 iudge. According to it therfore, & reaso, and
 not according to any exterior or iudgmēt,
 interior shew, iudge both of thy * John. 12
 selfe & of al other things els. Con
 cerning thy selfe: if thou desire in
 dede Gods mercie, and lamentest
 that thou hast offended, loe it pro
 nounceth y^e there is mercie with
 the lord for thee, & plenteous re- Psal. 136
 demption. It telleth thee which
 wouldst

A treatise against

• wouldest haue mercy at y^e lordes
 • hand, that the Lorde willethe the
 • same, and therfore thou art happy
 • for he woulde not thy death. He
 • telleth thee that if thou acknow-
 • ledge thy faulces vnto the lord,
 • he will couer them in his mer-
 • cy. Againe, concerning death, it
 • telleth thee that it is but a sleepe:
 • by y^e word of god. that it is but a passinge vnto thy
 • father: that it is but a deliuerance
 • out of misery: that it is but a put-
 • ting of of mortallity & corruption:
 • that it is a putting on of immor-
 • talitie & incorruption: that it is a
 • putting away of an earthy taber-
 • nacle, that thou mayest re-
 • ceive an heauenly house of mansi-
 • on: that this is but a callinge of thee
 • home from the watching & stan-
 • ding in the warfare of this mis-
 • erable life. According to this (the
 • word

2. Cor. 5

the feare of death.

woorde I meane) do thou iudge of
death, & thou shalt not be afraide,
of it, but desire it as a moste hol-
some medecine and a frendly mes-
senger of the lordes iustice & mer-
cy. Embrace him therfore: make
hym good chere, for of al enemies
he is the lease. An ennemy quod
I: nay rather of all frendes he is
the beste, for he bringeth thee out
of all daunger of enemies, into
most sure & safe place of thy vnai-
ned frende for ever.

Let these things be oftē thought
vpon. Let death be p̄meditated,
not only because he commeth vn-
certainly (I meane for the time,
for els he is most certeyne) but al-
so because he helpeth much to the
contempt of this woꝛlde: out of
which, as nothinge shall goe with
thee, so nothinge canste thou take
with

whi death
oughte to
be p̄med-
itate and
thoughtē
often v̄p̄

A treatise against

• With thee: because it helpeth to
• mortifying of the flesh, whiche
• when thou sedest, thou doest no-
• thing els but feede woymes: be-
• cause it helpeth to the well dispo-
• sing & due ordering of the things
• thou haste in this life: because it
• helpeth to repentaunce: to bringe
• thee vnto the knowledge of thy
• selfe, that thou arte but earth and
• ashes, and to bring thee the more
• better to knowe God. But who
• is able to tell the comodities that
• come by the often and true consi-
• deration of death: whose time is
• therfore leste vnto vs vncerteine
• and vnknown (although to god
• it be certein, and the bounds ther
• of not onely knowne, but appoin-
• ted of the Lord, ouer the which
• none can passe) because we shuld

Job. 14.

the feare of death.

not pꝛ longe and put of from day,
to day & amendment of our life,
as dyd the riche man, vnder hope **Luke. 12**
of longe life. And seinge it is the
ordynance of god, & cometh not,
but by the will of god, euen vnto
a sparow, much moze then vnto
vs, which are incōparably much,
moze deare thē many sparowes:
and in that this wil of god is not
only iust but also good (for he is
our Father) let vs, if ther were,
nothing els but this, submit our
selues, our senses, & iudgements
vnto the pleasure of him, beyng
content to come out of the roome
of our soulder ship, whēsoeuer he
shal send for vs by his pursuant,
deathe. Let vs render vnto him
that which he hath lent vs so
longe (I meane life) leasse we be
counted vnthankful. And in that
Deathe

A treatise against

Death commeth not but by sinne,
in that wee haue sinned so often
and yet the Lorde hath ceased
from exacting this tribute & pu-
nishment of vs vntill this present:
let vs with thankfulness prayse
hys patience, and pay our debt, not
doubting but that he being our fa-
ther & our almighty father, can &
will, if death were euill vnto vs
(as god knowech it is a chiefe ve-
nesite vnto vs by Chryst) conuert
& turne it into good. But death
being (as before I haue shewed)
not to be dyled, but to bee desired:

Luke, 21. let vs lift vp our heades in thin-
king on it, and know that our re-
The. iiii. demption draweth nigh. Let our
last Arty- mindes be occupied in the consp-
cles of the deration, or often cōtemplation
sayth oftē of the four last articles of our be-
to be me- liefe: y^e is the cōmand of sainctes,
or the

the feare of death.

of the holy catholike Church: reditate and
mission of sinnes: resurrection of thoughtes
the death: & the life everlasting. vpon.

By faith in Chyist, be it neuer
so faint, little or cold, we are me-
bers in very dede of the catholike
& holy church of Chyiste: that is,
we haue cōmunion or feloweshyp
with al the saints of God that e-
uer were, bee, or shalbe. wherby
we may receaue great comforte:
For though our faith be feble, yet
the Churches faith (wherof one
Saviour Chyist is the heade) is
mighty enough: though our repē-
tance be littel, yet the repentance
of þ church, wherewith we haue
communion, is sufficient: though
our loue be languishing, yet the
loue of the church & of the spouse
of the church, is ardent: and so of
al other thinges we wante. Not
that

A treatise against

that I meane this as though a-
ny man shold thinke that our faith
shoulde be in any or vpon any o-
ther, then only vpon god the fa-
ther, the sonne, & the holy ghost:
neither that any shoulde thinke
I meane thereby any other merites
or meane to saluation, then onely
the merites and name of the lord
Jesus: but that I wold the poore
christian conscience, which by bap-
tisme is brought into gods church
and made a member of the same
thorow faith, shoulde not for his
owne synne sinnes sake, or for the want of a-
ny want nye thinge he hath not, dispaire:
of anye but rather should knowe that he
thyng, is a member of Christes church
what so e- & mystical body: & therfore canot
ner it be, but haue communion and felow-
shoulde shype of both: & is of Christ him-
cause vs self: being the lord, husband, and
heade

the feare of death.

heare thereof, and of al that euer
hath ben, bee, or shalbe members of
it, in al the good things that euer
they haue had, haue, or shal haue.
Shal doth the church pray for vs
by Christes comauendement, to
geue vs our sinnes, leade vs not
into temptation, deliuer vs from
euill: yea Christ himself doth pray
for vs, being members of his bo-
die, as we be in deede) if that we
belene, though it be neuer so liuel.
God graunt this faith vnto vs al,
and increase it in vs. Amen. Out
of this church no Pope nor pre-
late can cast vs, or excommunicate
vs in dede, although exteriourly
they legregate vs fro the societie
of gods sai. ctes. But enough of
this.

As I woulde haue vs often to
musse vpon the catholic Church

A treatise against

That we ^{or communists of saints} wherof we
are par- may not doubt, in what state to
takers of euer we be, vnder payne of dam-
this com- natio, being baptised in the name
munion & of the father, the sonne, and the ho
fellowship ly Ghost:) so woulde I haue vs
wee mape to meditate vpon the other arty-
not doubt, cles folowing: that is, remissio of
beinge re- sinnes: resurrection of the flesh:
ceued ther- a life eueralsting. It is an article
vnto, by of our faith to beleue: that is, to
baptisme, be certayne, & our sinnes are par-
doned: therfore doubt not therof,
lest thou become an Infidell.

None so Though thou haue sinned neuer
greate or so soze, yet now we despaire not, but
griuous & be certayne that god is thy God:
sinner but that is, that he forgueeth thee thy
there is sinne. Therfore (as I said) pout
mercy for not thereof, for in so doinge thou
him with puttst a saillet on the heade of thy
the Lord, soule, that the dew of gods grace
say

the feare of death.

can not in dede droppe into it, but **Cantic. 5**
slippe by as faste as it droppeth.
Therefore without that sallet or
soule nightcap bee varcheaded:
that is, hope still in the mercy of
the Lorde, and so mercye shall
compasse thee on euery side.

In like manner, the article of
the resurrection of the flesh, haue
often in thy minde, beinge assu-
red by this, that thy carcase and
body shalbe rayled vp againe in
the last day when the Lord shall
come to iudgement, and shalbe
made incorruptable, immortall,
glorious, spiritual, perfect, light,
and euen lyke to the glorious
body of our Saviour Iesu christ:
for hee is the firste fruytes of the **Philipp. 3**
dead, and as god is all in all, so
shal he be vnto thee in Christ.
Take therfore vppon thine owne
Dill^s estate

A treatise against

1. Cor. 15 estate: for as he is so shalt thou be. As thou hast borne y^e image of y^e earthly Adam, so shalt thou beare the Image of the heavenly: therfore glorifie thou now god, both in soule and body. Wap and loke for this day of the lord with groning and sighing. Gather together testimonies of this which I do omitte for times sake.

Exod. 34 Laste of all, haue often in thy minde. life euerlasting, wherunto thou art euen landing. Death is the hauen that carpeth thee vnto this lande: where is all that can bee wished. yea aboue all wishes and desired: for in it wee shall see god face to face which thing now we can in no wise doe, but muste couer our faces with ~~h~~oysen & ~~h~~etian, till the face of forpartes of y^e lord be gone by. Now must
we

the feare of death.

We loke on his backe partes, be-
holding him in his worde, and in
his creatures, & in the face of Je-
sus Christe our mediatoure: but
then we shal se him face to face, & 1. Cor. 13
we shall knowe, as we are kno-
wen. Therefore let vs often thinke
on these thinges, & we may haue
fayth, lustely and cherefully to ar-
riue at the happy haven of death,
which you se is to be desired, and
not to be dread, to all those that
are in Christ, that is, to suche as
do beleue in deede: which are dis-
cerned from those that onely saye
they do beleue, by dyeng tēporal-
ly, that is by labouring to mortify
thorow gods spirite, th: affecti-
ons of the flesh: not & they should
not be in thē, but that they should
not raigne in thē, that is in theyz
mortal bodies, to geue ouer them
D.iii. selues

A treatise against

**belies to serue sinne: whose ser-
uaunts we are not, but are made
seruauntes vnto righteousness,**

**being nowe vnder grace and not
vnder the lawe, and therefore**

hath god mercifully pro-

mised that sinne shall

not raigne in

vs:

The whych he continu-

ally graunte for his

truth, power, &

mercie sake

Amen.

(e)

A meditation.

A Meditatio concerning y^e king-
dome of Christ; & that it is no
corporall thing, as the Iewes &
Anabaptistes do saie: to whō y^e
Papistes (in manner) assent, ma-
kinge the church to glorious and
gay a dame, far unlike to be chris-
tes Spouse: who was here on
earth in no such felicitie & world-
ly glory, as their church is. They
make more of the good wife then
of the good man, and therefore set
forth to vs a Trumpet for Chri-
stes Spouse.

O Den mine eyes beare lord,
to see thy Kingdom, for it
is spirituell, and of carnall
eyes simply cannot be considered,
& therefore lesse ought we to mar-
uell to see it contemphed, and the
chilzen therof persecuted: y^e most
part

A meditation.

part of men, and specially þ great
men of the worlde being carnall &
not spiritual, although by title
marke bee called so. Geue me thy
light to see, that thy kingdome (O
christ) is thy sitting on the right
hande of thy father & ours, & thy
interpellation and mediation for
vs, & also thy geuing of pardon &
forgiuenes of sinnes, & the holy &
spite to thy church, that is, such
as beleue in thee and cal vpon god
the father through the confidence in
thee: & besides, thy sanctifying of
them, that thou maist raise them
vp in þ laste daye, to life & glory
euerlasting. Grant me to know,
þ for the attaining of al these be-
nefittes (which bee the libertie &
privileges of thy kingdome) thou
hast ordeined þ ministry of thy
gospel & sacramentes, thereby to
cal

A meditation.

cal & bringe man to y^e knowledge
of the father & the, which is eter
nal life. Grant y^e I may feele in
my self lively & comfortably y^e effica
cy and vertue of the holy ghoste,
which is effectual by y^e ministry
& word. And lest afflictions shold
dismay me, & y^e company of euil me
nigled with y^e godly, overthrow
me or offend me: grant y^e I may
not only know how y^e the church
& the true chyldren therof shal in
this world vntil y^e last day, suffer
persecution: & that gates will be
amongest the there, vntil the day
of iudgement: but also y^e I may
in affliction reioyce and glorifie
the holy name, being preserved al
waies fro y^e counsel of the vngod
ly, from the sway of the wicked, &
from the seat of the scornfull: to
be in the laste night and day.

A meditation.

to be made spiritual & to haue the
benefite of thy kingdome & priest
hode, which be both spiritual, pre
seruing thy people from y^e tyranny
of sinne & Sathan, although in
this life y^e permit their enemies
to bere the, to thy further glozy &
their encrease in repentaunce and
godlines: which geue vnto mee
and encrease in mee for thy holys
names sake. Amen.

Scriptures prouing Christs
kingdome to be spiritual.

My kingdome is not of this
world. Thou hast geuen
him power ouer all flesh,
that how many soeuer thou hast
geue vnto him, he might geue to
y^e same euerlastinge life. What is
it any worldly policy: no, there-
fore it tolows that this is euertas-
ting

John 18.

John. 17.

A meditation.

Things life, & they may know thee Rom. 8.
to be the only true God, & whom Clap. 11
thou diddest sende Iesus Christ,
which sitteth on the right hande
of god & prayeth for vs. The rote Clap. 11
of Iesse shal stande vp and y gen-
tles shal make their prayers vnto
him. &c. By these two sentences
we may see Chzistes kingdome &
priesthode to be spirituall, and no
polytike regimete. We prayeth
for vs to his father, and so rag-
neth that he will be called vpon,
wyl heare vs, satisfie vs, & keepe
vs with his holy spirite, as gods
children: for they are ledde by the
spirite of God: in their hartes he
will write his law &c. which be-
nefits let vs loke for, & no corpor-
al kingdome. we are fellosh hel-
res with Christe. If so be we do
suffer with him, we shal be glori-
fied

A meditation.

fixed with him. we are saved by
Mal. 4. 4. hope. For thy sake we are killed
all the day longe. In this worlde
John. 16. you shall haue affliction. Al & wil
2. Tim. 3 line godly in christ most suffer per
secution. And many places there
be, which teach vs & the story of
Christes kingdome is no world-
ly dominion or power, but a spiri
tual thing, that we should be re-
suscitated & haue a new & an eter
nal life, righteousness & gloze, such
such as Christ hath. Besides this
3. Thes. 2 Paule telleth & Antichrist shall
beare rule in the Church, untill
Christ come to iudgement: then
shall he destroy his kingdome. So
& the true church of Christ shall
not haue worldly dominion and
kingdome, but rather be persecu
ted, & especially towarde the ende
of the worlde, as Peter telleth, &

A meditation.

as there was before Christes co 2. Peter 2
ming in y church, false prophetes
& the regiment was with the ad
uersaries whiche beare the name
of y church, vnder the which they
dektroied y church: so shal it be in
the church after Christes tyme.
There wilbe sayth he many false
teachers which wil deceaue not a
fewe by the fewere parte, but ma
ny & the greater parte, as now y
Papistes haue doone almoste all
Christendom. Againe he sayth y
there will come mockers, which
will make a mocke of religion, so
that the church cannot but be per
secuted. Daniel plainly sheweth 1. Dan. 7
y the beastes, that is the empires
of y world: shalbe cast into y fier,
when Christ shal come to iudge
ment: so y some wicked Empires
shal continue vntill the laste day.
The

A meditation.

Psal. 45. The true Church of Christe is carefull for inwarde beauty, as it is writte of the Kings daughter: wheras the papistical church nothinge passeth therof, but altogether careth for externall geare. So sayth our Papistes in England: Come to the church & to as other men do outwardly, & kepe your conscience to your selues.

Scriptures prouinge that in Christes Church vppon earth there shalbe good and bad mingled vntill the day of iudgemēt.

Luc. 17 **Math. 13** **A**s it was in the dayes of Lot, so shal it be in the coming ec. In y^e night there shalbe two in one bed, one shalbe taken ec. Let them (the tares amongest the Cozne he meaneth) growe

A meditation.

Grow together vntill the harvest.
The Harveste is the ende of the
worlde: then the sonne of man shal
sende forth his angels, & they shal
gather all offence geuers oute of
his kingdome, and those whiche
worke wickednes. So shal it go
in the ende of the worlde: the An-
gels shal goe forth, and seperate
the euil from the righteous, & cast
them into the fornaice of fier. By
these sentences we may seee Hyp-
pocrites shal be mingled w the
godly vntill the day of iudgement.

whereas the Anabaptistes doe
cite the Prophets, who speaking
of Christs kingdome, vse often
figures and similitudes of worlde-
ly Empires, that by temporall &
vibile thinges we may arise to a
depe consideration of spirituall &
eternall thinges in christs king-
dome,

A meditation,

dome, let vs learne so to doe: and
agaune lette vs knowe, that the
Ghospell is the exposition of the
p̄phetes, and therefore these
corpozal metaphors in the p̄-
phetes, paynting forth the king-
dome of Christ, must be interpre-
ted accordinge to the Ghospell,
which teacheth eternall Christes
kingdome to bee a spirituall and
no temporall thinge, as before is
shewed.

Esay. 53.

Whereouer the p̄phets euen
them selues doe playnly shewe
Christes kyngdome to be a sp̄-
rituall thinge. Doth not Dantel
saye that Christe shalbe kytled?
And Esay also, doth not he saye
that Christe shal geue his lyfe
for sinne? So that we may see no
affirmatiō of corpozal dominion
here on earthe in this lyfe. Be-
sides

Daniel. 9

A meditation.

Does this, the Prophetes doe also
firme also Chyistes kingdome to
be eternall, and therefore cannot
be temporall. Figures and Ec-
taphors can bee no otherwise: I
Allegozically vnderstanded. I
neede not to tel howe that the pro-
phetes vse to speake of Chyistes
kingdome, that they doe not dys-
cerne the tynes of this life and of
the life to come, because Chyistes
eternall kyngedome is begonne
in spirite and lasteth in thys lyfe,
and afterwarde endureth for e-
uer. Howe be it some tymes, and
often they do otherwyle, & plain-
ly shewe that Chyistes kyng-
dome and Church shal suffer per-
secution in thys life, as in the .2.
Psal. and Psal. 117. precious in
the sight of the Lord is the death
of his saintes. And Psalme. 71.
E. 1. E lay

A meditation.

Clay. 30. Daniel. 12.

That there is an everlastynge life, where it is, & what knowledge and understanding thereof may be had in thys life.

That there is an everlastynge lyfe, none will deny but such as wyl deny God. For if he be true and iuste (or els he is not God) then can there not bee but an eternal life. That he hath both spoken it & promysed it in Math 25. 1. Cor. 15. Hebr. 4. 11. 13. 1. Peter. 1. It apereth, & els wher in very many places. So that to deny an everlasting life, is to deny God, to deny Christe, and all that ever he did: also to denye all piety and religion: to condemne of folyshnes all good men, Mar-

A meditation,

tyes, Confessors, Euangelistes,
Prophets, Patriarkes. Summa,
the deniall of eternall lyf is no-
thing els, but a denyal of the im-
mortality of the Soule, and so a
tplayne makynge of man nothynge
better then beastes. If it be so, let
vs then eate and drynke, for to
morrowe we shal die. Lorde Deli-
uer vs from this Sadduceal and
Epicureal impietie, & graunt vs
for thy mercies sake (deare God)
that we may be assuredly perswa-
ded that there is in dede an eter-
nall life & blyss with thee for thē
that putte their truste in thee: a-
mongest whom accompte me for
thy mercies sake.

1. Cor. 15

Agayne, thys eternall life, where
and the place appointed for them this eter-
that bee thy seruantes, all men nal life is
doe graunt to bee with thee.

E. 11

120

A meditation.

1. John. 4

Not, because thou arte enerye
where, they doe therefore thynke
so of eternall lyfe that it is enerye
where. For they by thy word do
knowe, that in as muche as no
man can see thee and lyue, this e-
ternall life and thy blessed presen-
ce is moste pleasaunte and hadde in
fruition after in an other world,
wherunto by corporal death they
doe depart, and are translated to
a place aboue them, where thou
dwellest in a lyght where unto

2. Tim. 6

no man can appoche. Abra-
hams bosome (they reade) was a
houe, as the place for the wicked
was alofte and beneath. Helias
was caught vp into heauen: and
thy sone our deare saviour prayed,
that wher he is, those also might
be which thou haddest geue him,
and might see his glory. Nowe
here

A meditation.

here (deare father) we learne by
thy spirite, was ascended and ta-
ken vp in his very body into hea-
uen, whether Steven looked vpp
and sawe thy Christ standing on
thy right hand, to whom he pray-
ed: Oh Lorde Iesu receaue my **Ict. 8. 7.**
spirite. Graunte I beseeche thee
gracious God and father, that I
maye haue a cleane harte more &
more to see thee, and so in spirite
to see and loke vppon often thys
place: whether brynge me at the
length in body also, I humbly pray
thee.

Now, what a thing this euer-
lasting lyfe is, no man is hable to
conceane, much lesse hable to be-
ter: for the peace of God whych
is eternal life, passeth all vnder-
standing. The eye hath not scene,
the eare hath not heard, neyther
C. iiij. **can**

what
maner of
thing this
euerlasting
life is.

A meditation.

1. Cor. 2. can mans hart cōceave those thinges, which thou (deare god) hast prepared for them that love thee. whatsoeuer therefore can be spoken or imagined of thy kingdome, of the clerenes, lope, and felicitye of the same, is nothinge in comparison: as we may see by thy prophets, which (because they could not otherwysse) vnder corporall things haue shadowed the same. So that the confidence of eternal lyfe, what a thing it is, can in no wise be tolde. How we see it, somewhat we maye be broughte into some sighte of it by earthly thinges, to thynke on thys sorte: If God haue geuen here so manye thinges in a straunge place, how many are the great good thinges that be at home? if in a prison are so many mercies, how many are they

A meditation.

they in the palace: If the wicked
haue so many benefites; what is
þe store prepared for thy seruants,
O h Lord: if thy chyliden fynde
such comforts in þe daye of reares
and mourninge, what shall they
fynde in the daye of the marriage?
If wyth beastes men being haue
þe vse of so innumerable blessings,
oh howe many are the blessings
which they shal enioye wyth thy
Angelles, and with thee thy selfe
(O deare God) when they shall
see thee, and haue the fruition of
thee, in whom is fulnes without
lothing of all good and faire thin-
ges: so that nothinge can be moze
desired, and that for euermoze?

This thy Chyliden doe not so
see, as they nowe beleue it: I say
that eue in their bodys they shal
see it for euer, as Job said: They

Job, 19.

A meditation.

believe that they shall see thee and
their owne eyes behold thee, whē
these our corporall eyes, our bo-
dies being reysed, shall doe theyr
duties. Suche a knowledge of
thee they believe to have, as shall
not be onely intellectuall and by
faith, as nowe it is: but even a full
sight and fruition, yea a communica-
tion & fellowship with thee. Now
they see but in a glasse, even in a
dark speaking: but then they shall
see face to face. For sayth though
it be the substance of thinges ho-
ped for, and a certaine dark sight
of thee: yet it may not be compared
to the rewarde of faith, and glo-
rious sighte which we shall see in
the lyfe to come, when faith and
hope shall cease. Now thy childre
knowe that they bee thy sonnes,
though it yet appeare not what
they

1. Cor. 13

Heb. 11

1. John. 3

A meditation

they shal be. we know (say they)
that when our Christe God and
man shal apere, then shal we be
like vnto him, for we shal see him
euen as he is. Oh great preroga-
tine to see Christ as he is: which
is not to bee considered so muche
for the manhood, as for the God-
heade it selfe: as Paule doth also
write, that when all thinges are
subiect vnto the sonne, then shall
he be subiect vnto thee (deare fa-
ther) also, that God may bee all
in all. And therfore Christe oure
Santour prayed for vs, that we
myght knowe thee the only true
God. Not that our Christe thy
Sonne, is not with thee the true
coequal and substantial God: but
that we might know howe that
after the iudgement, suche a my-
serie of hys mediatozship shall
not

1. Cor. 15

A meditation.

not bee in heauen as is now in
earth. The thou blessed trinitie;
God the father, God the sonne, &
God the holy ghost; shalt be al in
all: thou shalt be the ende of our
desires: thou shalt be looked vpon
without ende: thou shalt bee lo-
ued without lothing: thou shalt
be praised without merines. Al-
thoughe lothsonnes be wonte to
followe fulnes, yet our fulnes in
the contemplaciō of thy pleasures,
shal bring with it no kinde at all
of lothsonnes. Satiety of ioyes
shall be in the beholdinge of thee:
pleasures are in thy righte hande
for euer: we shalbe satisfied whē
wee arylse after thyne Image, &
meane, in the resurrection. Oh
heare father, shewe thy selfe vn-
to vs and we aske no more. Oh
grant vs with thy painctes in
euer

Psal. 16.

Psal. 17.

A meditation.

everlastinge lpe, to prayse wth
perpetual praises, thy holi name.
Happ^y then and happye agayne
were we, if that day were come,
that we myghte singe wth thy
Angels, elders, and innumera-
ble thousands, a newe songe and
say: thou christ Jesu which wast
slayne, art w^{or}thy to receaue po=
wer, and ryches, and wysedome,
and strengthe, and honoure, and
glozy, & blessing. In this blessed
life al kind of maladyes, griefes,
sorrowes and euilles bee farre
asway, and all full of all kinde
of mirth, ioye, and pleasure. Oh
that we mighte see howe a litle
with S. Iohn that holye Cytye
newe Ierusalem descending from
heauen, prepared of G^oD as a
bride trimmed for her husbnde.
Oh that we mighte knowe some
thyngs

Apoca. 9.

A meditation.

Apoc. 21

thing heare the greate voice spea
kyng out of the throne: beholde
the tabernacle of **GOD** is with
men, & he will dwell with them,
and they shalbe his people, and he
shall be vnto them their **God**:
he wyl wypp awaye all
teares from theyr
eyes, and death
shall be no
more,
nor weeping nor crying,
nor sorrowe, for the
former thinges
are gone.

(***)

A meditation.

A Meditation of
the blessed state and
felicitie of the lyfe
to come.

This body is but a prison
wherin y^e soule is kepte,
and that verely not beau-
tifull & bright, but darke
and most dirtie, disquiet & fustie,
fraile, and filled vp with muche
vermine and venemous vipers
(I meane it cōcerning our affec-
tions) standing in an eyre mooste
vnhollsome, & prospect most loth-
some, if a man consyder the ex-
crements of it by the eyes, nose,
mouth, eares, hands, feete and al
the other partes. So that no bo-
cardo, no little ease, no dungeon,
no bishops prison, no gale house,
no linke

A meditation.

As linke, no pit maye be compa-
red in any poynte, to be so euill a
pryson for the body, as the body
is for and of the soule. Whereby
the chyldren of God haue bene
occasioned to crie, and lament
their longe being in it. Oh sayth
Dauid, how longe shall I lye in
this prysen? Oh wretch that I
am, sayth Paule, who shal deli-
uer me out of this body of sinne?
Which is an heauy burthen vnto
y^e soule, as y^e wise mā saith. And
therfore the godly crye, nowe let
thy seruant depart in peace: Oh
that I were dissolued & had put
of this earthly and fraile taber-
cle: Take me vnto thee, and
bringe my soule out of this pris-
son, that it may geue thanks
vnto thee, O Lord, for so long

Rom. 7.

Luke. 2.

Psal. 142

of the life to come.

as we be in this body, we cannot see the Lorde: yea it is an heauy habitation, and depresseth downe soze the spirite from the familiaritie, which it els shoulde haue with God.

This world and life is an exile, a vale of miserie, a wilderness, of it selfe being deuyde of all vertues and necessities for eternal life, & full of enemies, sorowes, sighings, sobbings, gronings, miseries, &c. In daunger to hunger, colde, heate, thirst, sozes, sickness, temptations, troubles, death, and innumerable calamities: being momentane, short, vnsustainable, and nothing but vayne, and therfore is copared to a warfare, a womans traualle, a shadow, a smoke, a vapour, a woode, a flame, a tempest, in the

A meditation.

In the whych Gods people feele
greate molestations, grefes, and
troubles, no we of Sathan hym-
selfe, no we of the world, no we of
their owne fleshe, & that so won-
derfully, diuersly, dangerously,
and contrarily, that they are en-
forced to cry: Oh Lord whē shal
we come and appere befoze thee?
Whē shal this misery ende? Whē
shall we be deliuered out of this
vale of misery? out of this wyl-
dernes: out of this continual af-
fliction and most perillous seas?

But where thou art (Oh lord
and deare father of mercy) there
is not only no prison, no dolours,
no sorrow, no sighings, no teares,
no sickness, no hunger, no heate,
no colde, no payne, no temptati-
ons, no displeasure, no malice, no
pride, no vncleanes, no contenti-
on, no

of the life to come.

On, no tormentes, no hōroz, no
fūne, no filth, stink, dearth, death
no weeping, teares, misery, mys-
chiefe: There is (I say) not only
no such thynge of any euill, nor=
some, of displeaunt thynge: but al
libertie, all light, all plesantnes,
al ioy, reioycing, mirth, pleasure,
pastime, health, wealth, ryches,
glozy, power, treasure, honoꝝ, tri-
umphh, comfort, solace, loue, vni-
tie, peace, concord, wisdomē, ver-
tue, melodye, mekenes, felicitie,
beatitute, and all that euer can be
wished of desired, in moſte ſeue-
ritie, eternitie, and perpetuallie
may be thought, not only of mā,
but of Angels and Archangels,
yea aboue all thoughts. The eye. 1. Cor. 2.
hath not ſcene the lyke, the eare
hath not heard it, nor no hart is
able to conceyue in any poynt, a-
ny part.

A meditation.

my part of the blisseful beatitude,
which is wth thee moste deare
God and father, most deare lord
and saviour, most gracious good
God and comforter. where thou
art (O blessed God) The Archā
gels, Angels, thrones, powers,
Dominations, Cherubins, Ce-
raphins, Patriarkes, prophets,
apostles, martyrs, virgins, con-
fessors, and ryghteous spirites,
cease not to singe nighte and day
holpe, holpe, holpe, Lord God of
Hostes: honour, maiestye, glory,
power, empire and dominion be
vnto thee, Oh God the creator,
Oh Lord Iesu the redemer, Oh
holy spirite the comforter.

Apoca. 4.

Apoca. 5.

In recordation of this, oh how
thy Childzen reioyce: howe con-
temne they the pleasures of thys
worlde: howe little esteeme they
any

of the life to come.

anye corporall griefe or shame?
how desire they to be with thee:
Howe amiable are thy taberna-
cles, Oh Lord God of Hostes,
(say they:) my soule hath a desire
to enter into the Courtes of the
Lord: my hart and my soule re-
ioyceth in the liuing God: blessed
are they that dwell in thy house,
they may alwayes be prayeing
thee. For one day in thy courtes
is beter then a thousand els wher.
I had rather bee a doore keeper
in the house of my God, then to
dwell in the tentes of vngodly-
nes: for the Lord God is a lyght
and defence, And againe, lyke as
my harte desireth my water brokes,
so longeth my soule after thee, oh
god: my soule is a thirst for god,
yea euen for the liuing god, where
shal I come to appeare before the

Psal. 84

Psal. 24

Ps. l. 13

Th. ii. presence

A meditation.

presence of god: My soule thirsteth
for thee, my flesh also longeth
after thee in a barren & dry land,
where no water is. They (thy
chyl dren I meane O lord) desire
Roma. 8. the day of that their redemption:
they shall cry, let thy kingdome
Apoc. 22. come: they cry, come lord Jesus:
they lift up their heads, lookinge
for thy appearing (oh lord) which
Philip. 3. will make their vile body like to
thine own glorious and immor-
tal body: for when thou shalt ap-
pear, they shall be like unto thee.
Math. 14 Thy Angelles will gather them
together, & they shall meete thee
in the cloudes, and be alwayes
Math. 25 with thee. They shall heare thy
loofull voyce: Come ye blessed of
Math. 12 my father, possesse the kingdome
prepared for you, from the begin-
ning. When shall they be like to
thy

of the life to com.e.

thy Angels. Then shal they be **Mat. 13**
like vnto the Sunne in thy king
dome. & he shal they haue crow-
nes of glozy, & be endewd with **Apoc. 7.**
white garments of innocencie &
righteousnes, with ralmes
of victozy in their han-
des. Oh happy is he
that may but see
that immor-
tal and

incorruptible inheritaunce,
whiche they shal enjoy
for euermore.
Amen.

F. iii.

A fruitfull

A Short introduction
to the vnderstanding of the
Scriptures, containinge
the summe of all the Diuine
mysteries necessarie for a
Christian
con-
science. By John
Bradford.



Man that is rege-
nerate and bozne of
God (the whiche
thinge þ every one
of vs do beeleue,
oure baptisme the
Sacramēt of regeneration doth
require vnder paine of dampna-
tion, and therfoze let every one of
vs with the virgin Mary say, be
it vnto me O Lorde according to
thy

Instruction.

thy worde, accordinge to thy sacramēt of baptisme, wherein thou hast declared our adoption: and let vs lament the doswning hereof in vs, arising against it as we shalbe made able of the Lorde) a man I say, that is regenerate, consisteth of two mē (as a man maye saie) namely of the olde man and of the newe man . The olde man is like to a mightie Giant, such a one as was Goliath, for his birth is now perfecte . But the newe man is like vnto a little chyld, such a one as was Dauid, for his birth is not yet perfecte, vntill the day of his generall resurrection.

The olde man therefore is more stronger, lusty, and stirring, then is the newe man, because the birth of the newe man is but begonne

I.iii. now,

A fruitfull

now, and the olde man is perfect
by boine. And as the olde man is
more stirringe, lustye, & stronger
thē y new man: so is y nature of
him cleane cōtrary to y nature of
y new mā, as being earthly & cor-
rupt w Satans seide, y nature of
y new mā beig heauēly & blessed
with the celestial seed of god. So
that one man, in as much as he is
corrupt with the seide of the ser-
pente, is an olde man: and in as
much as hee is blessed with the
seide of God from aboue, he is a
new mā. And as, in as much as
he is an old man, he is a sinner
& an enemy to god: so in as much
as he is regenerate, he is righte-
ous, and holye, and a frende to
God, the seide of God preservig
him from sinne, so that he cannot
sinne, as the seide of the serpente,
which

Instruction.

Wherwith he is corrupt even fro
his cōception, inclineth him, & pe-
enforceth him to sinne & nothing
els but to sinne. Soo that the
best part in man befoze regenera-
tion, in Gods sight, is not onely
an enemye, but enmitie it selfe.

One man therfoze which is rego-
nerate, well may bee called al-
waies iust, and alwaies sinfull;
iust in respect of Gods seed, and
his regeneration: sinfull in res-
pect of Satans seed & his first
birth. Wherwixt these two men
therfoze, there is continuall con-
flicte & warre most deadly. The
flesh and olde man by reason of
his birth that is perfect, doth of-
ten for a time, preuaile againste
y new man (being but as a child
in comparison) and that in suche
sorte, as not onely other, but eue
the

A fruitfull

the children of God them selues
thinke that they bee nothing els
Psal. 77. but olde, and that the spirit & seed
of God is lost and gone away,
wher yet notwithstandinge the
truth is other wise, the spiritte
and the seede of god at the length
appearing againe, and dispelling
away the cloudes, which couer
the sonne of gods seed from shi-
ninge, as the cloudes in the ayer
doe the corporal sonne: so that some
times a man cannot tell by anye
sense, that there is any sonne, the
cloudes and windes so hiding it
fro our sight: Euen so our cecitie
or blindnes and corrupte affecti-
ons doe ofte shadowe the sight of
Gods seed in Gods childzen, as
though they were plaine reprob-
ates. wherof it commeth, that
they praying accordinge to their
sense,

Instructiō.

sense, but not accordinge to the
truth, desire of god to geue them
againē his spirit, as though they
had lost it & he had takē it away.
Which thing God neuer doth in
deede, although he make vs to
thinke so for a time: for alwayes
he holdeth hys hande vnder hys
childe in their faules, that they
lie not still as other do which are
not regenerate. And this is the
difference betwixte Gods Chil-
dren which are regenerate, and
elect before all times in Christ, &
the wicked cast awayes, that the
elect lie not still continually in
their sinne as do the wicked, but
at the length do returne againe
by reason of gods seed, which is
in them hid as a sparkle of fire
in the ashes: as we may see in
Peter, Dauid, Paule, Marye
Magdalen

A fructfull

and others.

For these (I meane Gods Childe-
dzen) God hath made all things
in Christ Iesu: to whom he hath
geuen this dignity, & they should
bee his inheritance & spoules.

This our inheretour Christ Ie-
sus, GOD with God, light of
light, coeternal and consubstan-
ciall with the father and with
the holy Ghost, to the end that he
might become our husband: be-
cause the husband and the wyfe
must be one body and flesh) hath
taken our nature vppon hym,
communicating with it and by it
in his owne person, to vs all his
childzen, his diuine maiestie, as
Peter saith, and so is become
flesh of our flesh, and bone of
our bones substantially: as we
are become flesh of his flesh and
bone

2. Pet. 1.

Instruction.

None of his bones spiritually, and
that euer we haue pertaining to
him yea euen our sins: as al that
euer he hath, pertaineth vnto vs,
euen his whole glory. So that if
Satan should somon vs to an-
swere for our dettes or sinnes, in
that the wife is no sutable person
but the husband, wee may well
byd him enter his action against
our husband Christ, and he wyl
make him a sufficient answer.

For this end (I meane that we
might be coupled & married thus
to Christ, and so be certein of sal-
uatiō & at godly peace with god
in our consciences) god hath ge-
geuen his holy word, which hath
two partes (as now the children
of God do consiste of two men)
one part of gods word beig pro-
per to y^e old man, & the other parte
of

A fruitfull

of Gods word beinge proper to
the new man. The part properly
pertaining to the old man is the
law: the part properly pertaining
to the new man is the gospell.

The law is a doctrine which co-
maundeth & forbiddeth, requir-
ing doing and auoiding. Under
it therfore are cōteined al precep-
tes, threathings, promises vpon
condicions of our doing & auoy-
ding &c. The Gospell is a doc-
trine which alwaies offereth and
gineeth, requirng on our behalfe,
not as of worthines or as a cause
but as a certificat vnto vs, & ther-
fore vnder it is conteined al the
free and swete promises of god:
as I am the lord thy god &c.

In those that be of peres of dis-
cretiō, it requireth faith, not as a
cause, but as an instrument wher-
by

Instruction.

by we our selues may be certeing
of our good husband Chyist, and
of his glorye: and therfore when
the conscience feleth it selfe dys-
quieted for feare of Gods iudge-
ment agaynst sinne, she maye in
no wise loke vppon the doctryne
perteyninge to the olde man, but
to the doctrine only that pertey-
neth to the newe man, in it not lo-
king for that which it requireth,
¶ is Faith, because we neuer be-
leue as we should: but only on it
which it offreth, which it geueth.
¶ is, on gods grace & eternal mer-
cy and peace in Chyist. So shall
she bee in quiet, when she loketh
for it altogether out of her self in
Gods mercy in Chyiste Iesu: in
whose lappe if she laye her heade
with saunt Iohn, then is she hap-
py and shal find quietnes in deed.
When

A fruitfull

When she sealeth her selfe quyetly,
then in Gods name let her looke
on the lawe & vpon such thinges
as it requireth, ther by to bydet
and kepe downe the olde Adam,
to slay that Goliath, from whom
she must nedes keepe the swete
promises, being the bed wherein
her spouse and she mete and lie to-
gether, as the wife will kepe her
bed only for her husband, although
in other thinges she is contented
to haue fellowship with others,
as to speake, sitte, eat, drinke, go,
ec. So our consciences, which are
Christs wiues, must nedes kepe
the bed, that is, Gods swete pro-
misses, alonly for our selues and
our husbände, there to meete to-
gether, to embrace and laugh to-
gether, and to be ioyful together.
If sinne, the lawe, the deuyll, or
any

A prayer

any thinge would crepe into the
bed and lie there, then complaine
to thy husband I haist, and forth
with thou shalt see hym playe
wth hym as parte. Thus my deare
beloued, I haue geuen you
in fewe wordes a summe
of all the Diminuties
which a christian
conscience can
not want.

(2.)

Chap.

A Prayer, whiche
John Bradford sayd a litle
before his death in
Switzerland

Math. 26



Act. 7.

1. Cor. 1.

Merciful God and
Father, to whom
our saviour, christ
approched in hys
seare and nede, by
reason of death, &
founde comforte; gracious God &
most bounteous Christe, on who
Stephen called in hys extreame
neede, & receiued strength: moste
benigne holy spirite, which in the
middest of all crosses & death, did
best comfort the apostle S. Paule,
with moze consolations in christ,
then he felt sorowes & terrours
in the worlde: haue mercy vppon
me a most miserable, vile & wretched

A prayer

ched sinner, which nowe dwelle
were the gates of death deserved
both in soule & body eternally, by
reason of my manifold horrible, old
& new transgressions, which to
thine eyes (O lord god) are open
and hidewen. Oh be merciful vnto
me, and forgene me for the bitter
death and bloudsheddinge of
thine onely sonne Iesus Christe.
And though the Justice do re-
quire in respect of my sinns, that
nowe thou shouldest not heare me,
concerning thy dayly callinges:
yet let thy mercy, which is aboue
all thy heauens, and wherewith the
earthe is filled, let thy mercy (I
say) praye towarde me, thou
for the merites & mediation of
christ our saviour, for whose sake
it pleaseth thee to bringe me forth
now, as one of his witnesses, &

A prayer

a record beare of thy verity and
truth taught by him, to geue my
life therfore. To which dignitie I
do acknowledge (beare god) that
there was neuer any so vnworthy
thy and vnneste, no nor the these
that haged with him on þe crosse.
I humbly therfore pray thee that
thou wouldest accordingly, by thy
helpe, & assist me with thy strength
and heavenly grace, & with christ
thy sonne I may finde comforte,
with Stephen I may see thy pre
sence and gracious power, with
Paul and all others, which for
thy names sake haue suffered afflic
tions and death, I maye finde so
ppient with me thy gracious co
solation, that I may by death glo
rify thy holy name, let forth & sa
tisfy thy verity, comforte & hartes
of the heally, confirme thy church
in

A prayer.

in thy truth, conuert some that are
to be conuerted, and so depart out
of this miserable world (which I
do nothing but daily heape sinne
vpon sinne) and enter into the fru-
ition of thy blessed mercy: wherof
now geue & increase in me a liuely
taste, sense, and felings, wher-
through the terror of death, the
torments of hell, the paines of sin,
& darts of Satan, & the dolours
of hell, may neuer ouercome me:
but may be driven away through
the working of that most graui-
ous spirit: whych now plentiful-
ly endue me withal, that through
the same spirit I may offer (as
nowe I desire & am ready to do)
in oblation by him, my self wholly,
soule and body, to be a liuely sacri-
fice, holy & acceptable in thy sight
(deare father) whome I am & al-
ways

A prayer.

Waters haue ben; euen fro my ma-
thern wombe; yea, euen before I
woold was made to wold I com-
mende my self, faith & name, fami-
lye & frendes, countrey, and al the
whole church: yea, euen my very
enemies, accordinge to thy good
pleasure: beseeching thee entirely
to geue once moze to this realme
of Englande, the blessinge of thy
woorde againe, with godly grace,
to the reaching and settinge forth
of the same. Oh deare father;
now geue me to come vnto thee;
purge & so purify me by thy fier,
in Christes death and passio, that
I may be a
burnte offeringe of sweete smell in
thy sight, which liuest & raguest
with the Sonne & the holy ghost
nowe and forevermore, wold
= in 9 me without ende. Amen.)
Amen.

Ephe. v.

☛ Awake thou that sleepest and
arise from the Dead, and
Christe shal shew light vnto
thee.

Certein faults escaped.

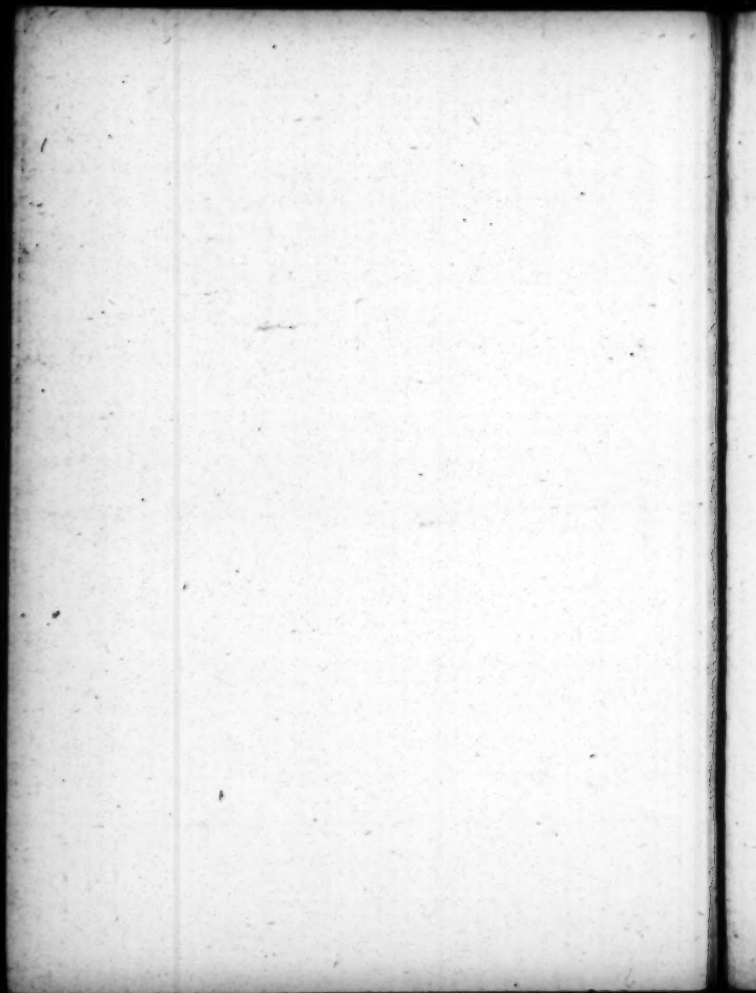
In the 7. lease & first side, reade
in the margent thus: By looking
on our olde faulles.

In the 13. lease and second syde
adde to þ later note i þ margēt:
Felicite which we obtain by Death.

In the 43. lease, in þ title of the
Introduction read Diuinitie.

And in the other titles, for In-
struction read Introduction.





HH 32/7

3481

A45 missing

otherwise perfect

Brown & Quayle

J. J. J. J.

26.1.1921

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